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THT-fragments of *Maitreyasamiti-Nāṭaka*: Current State of the Topic and Some New Identifications

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ABSTRACT

The Buddhist drama *Maitreyasamiti-Nāṭaka* is one of the most important Tocharian A texts, and the most important text about the life of Maitreya, the Future Buddha, in Central Asia. Interestingly, it has an equivalent in the Old Uyghur (prose) text *Maitrisimit nom bitig*. Although the Tocharian A fragments are often very small, incomplete parts of the text can sometimes be emended by comparing them with parallel passages in Uyghur. The present article for the first time provides an overview of the Tocharian A fragments from the Berlin *Turfansammlung* which were not included in the edition of Tocharian A texts by E. Sieg and W. Siegling ('THT-fragments'). Some new Tocharian A materials are identified, edited and discussed here with the aid of the Uyghur parallels, which hitherto have not been published with an English translation.

KEYWORDS

Tocharian A, Old Uyghur, *Maitreyasamiti-Nāṭaka*, *Maitrisimit nom bitig*, Central Asian Buddhism, Maitreya.

1. THT-FRAGMENTS OF *MAITREYASAMITI-NĀṬAKA* MANUSCRIPTS: A SYNOPSIS

Among the spectacular finds of the German Turfan expeditions at the beginning of the 20th century are the manuscripts in Tocharian A, a hitherto unknown language of the northern rim of the Taklamakan Desert. The largest and most important text in Tocharian A is, without any

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doubt, the *Maitreyasamiti-Nāṭaka*, a prosimetric (mixed verse and prose) Buddhist composition preserved in several fragmentary manuscripts that contains a detailed account of the life of Maitreya, the future Buddha, from his becoming a monk, to his rebirth in the Tuṣita heaven and his descent from there, leading finally to his enlightenment. Although the Buddhist literature in Sanskrit, Chinese, and Khotanese features many similar motifs and story lines, the Central Asian tradition represented by the *Maitreyasamiti-Nāṭaka* stands out with respect to its overarching composition and wealth of details.

The study of this Tocharian text was greatly facilitated by the identification of its Old Uyghur translation, the *Maitrisimit nom bitig*. This voluminous work surfaced also in the wake of the Turfan expeditions, later to be augmented by an equally substantial manuscript from Tömürti, a village located in the vicinity of Hami. Tocharian studies have greatly benefited from the advancement of Old Uyghur studies and vice versa.

The comparative research on the *Maitreyasamiti-Nāṭaka* and the *Maitrisimit nom bitig* has so far produced several important papers, starting with the seminal paper by Müller and Sieg (1916). The article by G.-J. Pinault (1999), dedicated to a comparative text study of the Tocharian A Buddhist drama *Maitreyasamiti-Nāṭaka* and its Uyghur translation *Maitrisimit nom bitig*, for instance, can now be considered classic. However, that work has one limitation concerning the Tocharian A data: it is only dealing with fragments published in Sieg & Siegling (1921) and Ji, Winter & Pinault (1998). This has an obvious reason: in 1999, unpublished Tocharian fragments from the Berlin *Turfansammlung* ('THT-fragments') were not yet available for most researchers.[1]

Despite their small size and sometimes very poor preservation, the THT-fragments belonging to the *Maitreyasamiti-Nāṭaka* manuscripts are of considerable interest. Some of them have already been subject of research, but to our knowledge no summary catalogue of these fragments has been published so far.

According to our estimates, there are at least 19 press marks in the *Turfansammlung* which entirely or partially belong to different manuscripts of the *Maitreyasamiti-Nāṭaka*. Some of the fragments grouped under these press marks relate to already published leaves, some others can be joined together pairwise with varying degrees of reliability.

The table given below contains basic information on all these 19 press marks. It is adapted from the Reference table to the *Index* (Itkin 2019: 24–50) but includes some additions (in bold). The most important additions concern identifications of several fragments: as we could establish, the fragments THT 1322.f, THT 1409.h, THT 1409.i and THT 1409.l belong to the acts XXVII, II, XXV and XXVI of MSN, respectively. Moreover, it seems quite credible that the tiny fragment THT 3933.d belongs to the Prologue: namely, it is adjacent to the left of the lines 1–2 of the fragment THT 1493 (with a small gap).

[1] The comparative research on the *Maitreyasamiti-Nāṭaka* and the *Maitrisimit nom bitig* has so far produced several important papers since Pinault's article from 1999 (Geng & Laut & Pinault 2004a, 2004b; Peyrot & Semet 2016; Pinault 2013; Wilkens 2008, 2023). The long passage about the various hot and cold hells in the Old Uyghur version was instrumental in identifying several small Tocharian fragments (Itkin & Kuritsyna 2017; Itkin & Kuritsyna & Malyshev 2017).

Press mark	Provenience	Appurtenance	Manuscript	Other copies	Attribution
1152	T III Š	MSN Epilogue	№№ 251–294		
1153	T III Š	MSN?	№№ 251–294?		
1189	T III Š	MSN	№№ 251–294?		
1306	T III Š	MSN			E. Sieg & W. Siegling[2]
1308 fgm. a	ohne Sigel	MSN act XX	№№ 251–294?		(Itkin & Kuritsyna 2017)
1322 fgm. a fgm. e **fgm. f**	T III Š	MSN act XVI act IV **act XXVII**	№№ 295–305 part of the leaf A 305	A 267+268 “a”4–6 A 279 a7–8	E. Sieg & W. Siegling (Schaefer 2013: 338)
1331 fgm. a fgm. b	T III Š	MSN act XXV act XXIII	№№ 306–310		E. Sieg & W. Siegling (Schaefer 2013: 337) (Itkin, Kuritsyna & Malyshev 2017)
1336 **fgm. a**	T III Š	**MSN?**	**№№ 251–294?**		
1377	T III Š	MSN	№№ 306–310		E. Sieg & W. Siegling
1380 fgm. b fgm. k fgm. l	T III Š	MSN act XVI act II	№№ 251–294 part of the leaf A 267+268 part of the leaf A 261**ext** to 1408 fgm. i	 YQ–10[II.12], YQ–31[II.13]	
1408 fgm. i fgm. k fgm. l	T III Š	MSN	№№ 251–294 to 1380 fgm. l part of the leaf A 285ext to 1409 fgm. o?		(Pinault 2019: 109–112)
1409 fgm. b fgm. e **fgm. h** **fgm. i** **fgm. l** fgm. n fgm. o	T III Š	MSN Prologue (another copy?)? act IV **act II** **act XXV** **act XXVI** act II	№№ 251–294 **part of the leaf** **A 261ext** **part of the leaf A 284** **part of the leaf** **A 287ext** to 1408 fgm. l?	A 251? A 302 **YQ–10[II.12],** **YQ–31[II.13]** YQ–8[II.2], YQ–42[II.3]	(Itkin 2018a) (Itkin 2018a) **(Itkin & Malyshev 2021: 56)**
1422	T III Š	MSN	№№ 251–294?		
1441 fgm. c fgm. d	T III Š	MSN act XXIII act XIII	№№ 251–294 part of the leaf A 275		A.V. Kuritsyna (unpublished) E. Sieg & W. Siegling
1493	T II D? <mistake?>	MSN Prologue	№№ 251–294? part of the leaf A 251?	A 306	(Siegling PK: 164), cf. also (Itkin 2018a: 124–125)
1909	T III Š	MSN act XXVI	№№ 251–294 part of the leaf A 291		
3933 **fgm. d**	ohne Sigel	**MSN** **Prologue?**	**№№ 251–294?** **part of the leaf A 251?**		
3934 fgm. a	ohne Sigel	MSN?	№№ 251–294?		
3937 fgm. b	ohne Sigel	MSN?	№№ 251–294?		

[2] We suppose that handwritten notes on the labels accompanying the THT-fragments were made by E. Sieg and/or W. Siegling, although we have no certain information about it.

The present article includes a (re)edition of the leaf A 284 with the fragment THT 1409.i added to it and an edition of the fragments THT 1322.f and THT 1441.c; all these three leaves belong to the final acts of the drama. A new edition of the leaf A 261ext (i.e., A 261 + THT 1380.k + THT 1409.h), as well as a new edition of the parallel text of the manuscript from Yanqi 焉耆, remain important tasks for future work.

2. ACT XXIII: THT 1441.C

The fragment THT 1441.c belongs to the manuscript №№ 251–294 ('M-β'). The identification of this fragment is based on a comparison of its lines a1 and a2 with the lines v17 and v23–24 of MaitrSengim XXIII, leaf 5, pl. 72 (Tekin 1980: 192). This leaf, which is damaged in the lower right part, bears the shelf-mark Mainz 979 (Berlin Turfan collection).

The actual ratio of recto and verso of the fragment THT 1441.c is unclear. The extant text of chapter XXIII of *Maitrisimit nom bitig* mentions king Śaṅkha twice: in lines v7 and v17 of leaf 5 (MaitrSengim XXIII, pl. 72). The Tocharian fragment THT 1441.c mentions him in line a1 (corresponding with v17) and probably in b7: although this line is almost completely lost, it nevertheless seems to allow the reading //// (·)[*kh*]·[*ṃ*] – //// and hence also the conjecture (*śaṅ*)[*kh*](*e*)[*ṃ*]. It would be tempting to correlate this conjecture, provided it is correct, with the Uyghur line v7; in this case the true correlation between the recto and verso of THT 1441.c would be inverse to that currently accepted. However, although lines b2–4 show noteworthy similarity with some passages on leaf 4 of the Uyghur text (MaitrSengim XXIII, pl. 71), the subsequent lines are problematic and the distance to leaf 5 v7 seems too long (see below). Thus, it is also possible that this similarity is accidental and the Uyghur parallel to the verso side was situated on the lost leaf 6 (leaf 5 is followed by a lacuna of ca. 180 lines, i.e. about 3 leaves). Based on these considerations, we keep the traditional numbering for the fragment THT 1441.c (see plate 1, figures 1 + 2).

a1: //// (śa)[ṅ]kh(e)[ṃ] lāntaś[śä](l) ////
a2: //// (śwāt)[s](i) yoktsi tā – ////
a3: //// (pi)ssaṅka[c] ////
a4: //// s mlont – ////
a5: //// (ā)[r](i)ñc marmas ////
a6: //// – – ⧫ ·(·)i [s](·)· ////
b1: //// – – ·[k]· ·[t]· ////
b2: //// – cem tmäṣ lo ////
b3: //// nyo papäly[ku] ////
b4: //// [kä]rsiñc tä ////
b5: //// ṣiñi wtāko[t] ////
b6: //// – nt raritw[u]nt – ////
b7: //// (·)[kh]·[ṃ] – ////

Commentary

Line a2. Cf. (*śwā*)*tsi yoktsi sā*[*ntä*]*k tā*[*p*]*a*[*mä*](*s*) //// (THT 1308.a a3) 'we were taking (lit. 'eating') food, beverages and potion' (the translation is specified compared to Itkin & Kuritsyna 2017: 68).

Line a4. The meaning of the verb *mäl-* remains disputable. There is no consensus even on the question whether the Tocharian languages have one verb or several homonymic ones; see Malzahn's (2010: 761–762) and Huard's (2022: 384) overview of the previous discussion. In case of Tocharian A, the main difficulty is that all more or less detailed contexts where the verb *mäl-* is attested are obviously metaphorical[3].

The example most difficult to interpret is found in line A 108 a4:

❢ *ylāroneyo sāsno*[*t*]*ku tāt mlo ṣñ≈āriñc tā* (– – – ❢ 4) (the word division *tāt mlo* instead of *tā täm lo* accepted for the text edition is based on the assumption made by W. Siegling (PK: 61) and K.T. Schmidt (Malzahn 2010: 762)[4]; meter 4x15, with 4/3/3/5 as the most probable metrical scheme). Neither the translation by K.T. Schmidt, 'durch Schwäche ermüdet wärest du erdrückt (durch) dein eigenes Herz' (Malzahn 2010: l.c.) nor the translation 'you will be pervaded with weakness, your heart will be overwhelmed' (Peyrot 2013: 788, n. 561) can be considered satisfactory.

As shown in Itkin (2023: 141), the noun *ylārone** means not 'weakness' but '≈ care, kindness'. This tallies well with the fact that in all other cases where the verb *mäl-* is used metaphorically, the position of its instrumental object is filled with a noun which has a clear positive connotation:

bṛhadyuti mlamānn oki sukyo (A 22 a6) 'Bṛhaddyuti as if ... by happiness'

wsokoneyo ṣeñc mloṣṣ oki ñäktañ (A 312 b8) 'the gods were as if ... by joy'

//// (*m*)*l*(*a*)*mānn oki wsokoneyo ptāñkät käṣṣinac träṅkäṣ* //// (A 398 b4) '...as if ... by joy he says to the Buddha-god the teacher'.

Line 312 b8 (see the penultimate example) has a close parallel containing the verb *snotk-*:

tmäṣṣ ānand sāsn(*o*)*tku oki wsokone kāckey*[*o*] (A 313 a6) 'Thereupon Ānanda as if ... with joy and gladness' (the leaves 312 and 313 belong to one and the same manuscript).

The above considerations give us reasons to assume that the participles *sāsno*[*t*]*ku* and *mlo* in line 108 a4 make a coordinated phrase: 'You were ... and ... by kindness; your heart...'. This interpretation finds support in Tocharian B:

❢ *mlam*[*o*] *tākoy=ñ ar*(*añ*)[*c*](*e wnolmeṃts la*)*kleś snätku ramt ṣek karuntsa* [❢] (PK AS 4B b1–2) 'May my heart become overwhelmed(?), [and] permeated with constant compassion facing the (su)ffering (of the beings)!' (translation by G.-J. Pinault & M. Malzahn [CEToM]).

The comparison of both texts unreservedly confirms H.C. Melchert's (1977 [1978]: 117) long-standing hypothesis about the etymological connection (despite the glaringly irregular vocalism) between TA *snotk-* and TB *snätk-*. However, there is no isomorphism between the Tocharian A and the Tocharian B example so that the syntactic role of the expression *ṣñ≈āriñc* remains

[3] This applies also to the only attested transitive use: //// *yśalmas mläsmār* (A 413 b2). The translation 'unterdrücke ich meine Begierden' (Schmidt 1974: 336) is quite probable but does not exclude alternative interpretations. Based on one example, it is difficult to judge whether the form *mläsmār* indeed belongs to the causative paradigm of the verb *mäl-*. The situation in Tocharian B is no less confusing and deserves a special discussion.

[4] S.V. Malyshev (p.c.) assumes the word division *tā tä<m> mlo*. Such a haplography is not rare in Tocharian texts, cf. *klyan tākim* for *klyan<t> tākim* (A 61 b4; see discussion of this example below in our commentary on line A 284 + THT 1409.i a1). However, for now this reading is only one of the possibilities.

unclear. It is unlikely to be an instrumental object (we would expect *ṣñ=āriñcyo** 'with one's own heart') nor is it likely to be the subject (we would expect *tñ=āriñc** 'your heart'). Perhaps this is the direct object of a verb lost in the lacuna in the left part of line 108 a5.

The semantic proximity of the verbs *mäl-* and *snotk-* becomes apparent also in the dictionary by G. Carling and G.-J. Pinault (2023: 345, 541): one of the meanings ascribed to both verbs is 'overwhelm'. However, it should be pointed out that we are dealing exclusively with metaphorical contexts; the basic meaning of both verbs may actually be anything, so that also the structure of the metaphor might be completely different and not connected to the idea of 'overflowing'.

Indeed, the form *mlont* in line THT 1441.c a4 does not seem to have the meaning 'overflow'. With high probability the verb *mäl-* is used here in its original meaning 'melt, thaw', previously not attested in Tocharian A but known from Tocharian B. In the description of hellish sufferings, molten copper consistently appears as a drink which sinners are forced to take (see Huard 2022: 383–384, 479–480, 487 *et al.* on Tocharian B texts reflecting this plot; cf. first of all *mloṣ pilke* [THT 1107 b3] 'molten [Acc.Sg. m.] copper'). In the discussed part of chapter XXIII of *Maitrisimit nom bitig* molten copper is mentioned several times: MaitrSengim XXIII, leaf 4, line r1 (pl. 71); leaf 5, lines r10–11 and r19 (pl. 72) (Tekin 1980: 189–191). Tocharian B *pilke* 'copper' should correspond to Tocharian A *pläk** (Itkin & Malyshev 2021: 68). If we assume that the 'tail' of the sign *lä* in this particular case could be a bit longer than the average for the handwriting of the manuscript A 251–294, then the extant part of the akṣara following *mlont* allows the conjecture (*p*)[*lä*](*k*).

Line a5. Cf. *āriñc marmas* (A 101 b3).

Line a6. A possible conjecture is [*p*]*i*[*s*](*s*)*a*(*ṅk*) //// 'community'. This would be consistent with the general content of the Uyghur text, cf. also line a3.

Line b2. For the leftmost akṣara the reading //// [*mträ*] is probable, a 1.Pl. M ending. If this is true, we may have here the end of one of the sentences said by sinners who wish to avoid looking at the Buddha and the monastic assembly, cf. *tükäl bilgä maitre burhanıg körmälim ärdi nomın ešidmälim ärdi bursoŋ kuvrag ärdi[ni]sin ymä körmälim ärdi* 'if only we would not have to look at the perfectly wise Buddha Maitreya. If only we would not have to listen to his teachings. If only we would not have to look at the jewel of the monastic community$_2$' (MaitrSengim XXIII, leaf 1, lines r21–24, pl. 71). It would be attractive to propose here the conjecture (*mā pälki*)*mträ*, which would be the first known 1.Pl. Opt. M form of the verb *läk-*/*pälk-* 'see, look at'. But note that in another similar passage attested in the Tocharian MSN (and a probable correspondence for the Uyghur lines r21–24 in chapter XXIII, leaf 1, pl. 71, see Itkin, Kuritsyna & Malyshev 2018) a different construction is used to express the irrealis mood with negation (S.V. Malyshev, p.c.): //// (*päl*)[*s*]*k*[*ā*]*nt mar was* [*m*]*e*(*tra*)*käṃ pälkāly*(*e*) *ṣ*[*e*]*mä*[*s* :] – //// (THT 1331.b b5) 'if only we would not have to look at the Maitreya!' (prohibitive particle + gerundive + Ipf of the verb 'to be'). So perhaps we must assume here some other part of the sinners' speech, cf. *kanta ärsär yašuru baturu *yorılım* (wrongly spelled *ywryylym*) *ärdi* 'If only we could hide$_2$ somewhere!' (MaitrSäŋim XXII leaf 10, line 16, pl. 176).

The word order with *tmäṣ* being placed after the subject is highly unusual. A very similar example can be found in Tocharian B: //// *śämeṃ toṃ tumeṃ* //// (THT 1450.a+c b5). Moreover, one of the most probable conjectures for the word preceding *toṃ* is (*api*)*śämeṃ* 'from Avīcī(-hell)'. S.V. Malyshev (p.c.) and one of the anonymous reviewers independently assumed that the word A *tmäṣ*, B *tumeṃ* takes here not its most frequent meaning 'then' but the direct spatial meaning 'from there'. This seems to be convincing. Although the Avīcī hell is also mentioned

in the Uyghur text several lines prior to the passage discussed below (line r3), Tocharian A and Tocharian B fragments cannot contain one and the same text, in particular, because B *toṃ* is a feminine pronoun form, while A *cem* is N.Pl. m.

Line b3. For //// *nyo* there are two equally possible conjectures: (*onmi*)*nyo* 'with remorse' or (*porä*)*nyo* 'with fires', cf. *onminyo papälyku* (A 313 b3) 'burned with remorse', *onmīṣināṣ poränyo* (A 220 a5) 'with the fires of remorse'. Neither the text A 313 nor the text A 220 belong to the *Maitreyasamiti-Nāṭaka*. A similar phrase is encountered in an unpublished fragment of the *Maitrisimit nom bitig*: *amtı ökünčlüg o[tın] örtänür m(ä)n* 'now I am burning with the fire of remorse' (Laut 2009: 337). In a text also dealing with the afterlife but unrelated to the *Maitrisimit nom bitig* the same metaphor occurs: *ökünčlüg oot üzä örtänü köyä* 'burning and being ablaze in the fire of remorse' (Zieme 2011: 151, r08–09).

Translation

a1: ...with the king Śaṅkha...
a2: ...we were taking (lit. 'eating') food and beverages...
a3: ...to the community...
a4: ...molten (copper?)...
a5: ...heart and vital points...
a6: ...community(?)...
b2: ...They from there away(?) ...
b3: ...burning with remorse (or: fires of remorse)...
b4: ...may they know!...
b5: ...those (Adj. N.Pl.) ... for the second time...
b6: ...joint (Acc.m. or N.-Acc. Pl.f.)...
b7: ...Śaṅkha (Acc.; ???)...

Uyghur text

Below we only quote the part of the Uyghur text that we consider to be the parallel of the Tocharian passage. Words and phrases corresponding to the Tocharian text are in bold:

MaitrSengim XXIII, leaf 5 (pl. 72) (Tekin 1980: 192)
v16 … t(ä)ŋri yerintin
v17 kudı e[n]ip **šanke č(a)kr(a)v(a)rt elig**
v18 **han birlä** t(ä)ŋri mäŋisi mäŋi-
v19 läp keniŋä nirvan mäŋisin
v20 bultačı bolurlar <:> biz yenä az
v21 almır köŋülümüz küčlüg bolu[p]
v22 suk kılınčım(ı)znı tıda um[a]d[ın]
v23 [ka]mag **kuvrag** tägingü[lük **ašıg]**

v24 **ičgüg yedim(i)z yuŋladı[m(ı)z** : ol tılta]-
v25 gın anta ölüp aviš [tamuda]
v26 tugdumuz <:> aviš tamudın [ozup]
v27 [kurtulup …]/ʏ bo kičig [tamularda]

'After descending from heaven, **together with the cakravartin king$_2$ Śaṅkha** they enjoy the pleasures of the gods and later on attain the joy of nirvāṇa. But we, because our greed$_2$ had become strong and because we had been unable to avoid deeds (depending) on greed, **have eaten and consumed the food and drink** that were due to the whole **monastic community**. For this reason we died there and were reborn in the Avīci hell[5]. Being released$_2$ from the Avīci hell, we were born in … these small hells …'

Commentary

Line v17–18. *č(a)kr(a)v(a)rt elig han birlä* is a more elaborate rendering of Tocharian *läntaśśäl*.

Line v23. The obvious restoration of *[ašıg]* in the lacuna is corroborated by the Tocharian text.

As pointed out above, the extant text in both languages does not allow any obvious correspondences for the verso side of the Tocharian fragment to be established. Based on the form *kärsiñc* 'may they know!' preserved in the Tocharian line b4, the text on the verso side can be attributed to a plot describing two kinds of hellish beings and their different attitudes towards their past sins: the first ones do not repent their sins and do not want to meet the gaze of the Buddha and the monastic assembly, while the second ones feel remorse and want their sins to become visible and known to the Buddha and the monks. This plot can be found several times in the *Maitrisimit nom bitig*: in chapter XXIII, on the leaves 1 (MaitrSengim pl. 70 recto), 4 (MaitrSengim pl. 71) and 9 (MaitrHami leaf 9 verso + MaitrSengim pl. 74 recto), but also in chapter XXI, leaf 2 recto and leaf 3 verso (MaitrHami), chapter XXII, leaf 10 (MaitrSengim pl. 176)[6] as well as on the not yet identified leaf MaitrSengim pl. 111.

The content of lines b2–4 seems to be quite close to the passage in lines r23-v3 on leaf 4 of chapter XXIII (MaitrSengim pl. 71). However, the compared expressions do not exactly match: the subject in b2 and r24 is different (the hellish beings and the wind of karma, respectively), and in the Uyghur lines r27–28 the hellish beings feel remorse but are not 'burning with remorse' as seems to be the case in b3. Moreover, there are still no potential correspondences for lines b5–6, and the mention of king Śaṅkha in the Uyghur text occurs too far (ca. 50 lines) below to be a convincing parallel to the Tocharian line b7. Most probably, the entire Uyghur correspondence to lines a4–b7 is lost in the gap of approximately 180 lines which starts immediately after line 27 of MaitrSengim XXIII, leaf 5, pl. 72 (Tekin 1980: 192; new translation in Geng, Klimkeit & Laut 1998: 98).

[5] S.V. Malyshev (p.c.) drew our attention to line THT 1380.m b3: //// (*ta*)*m*[*mä*]*t ña*(*re*) //// 'we were (re)born in the hell' (or: '...in the hells'). However, the tiny fragment THT 1380.m does not show any special similarity with MaitrSengim XXIII, leaf 5; it is quite possible that such an expression was used several times in the Tocharian text of the *Höllenkapitel*.

[6] Identified as leaf 3 by Tekin (1980: 183). For the identification as leaf 10, see Laut & Wilkens 2017: 188 (no. 144).

The passages listed above, containing the plot on hellish beings, show slight differences but are quite similar in structure. Therefore, we decided to quote here the respective 'overlapping' parts of the lines for comparison: even if they are accidental and may be due to repeated use of certain stock phrases or tropes in the text, they may be useful in identifying possible Uyghur and Tocharian fragments related to this plot in the future:

THT 1441.c

b2: //// – *cem tmäṣ lo* //// '...They from there away(?) ...' (≈ leaf 4 r24)
b3: //// *nyo papäly*[*ku*] //// 'burning with remorse (or: fires of remorse)' (≈ leaf 4 r28)
b4: //// [*kä*]*rsiñc tä* //// 'may they know!' (≈ leaf 4 v2–3)

MaitrSengim XXIII, leaf 4 (pl. 71)[7] (Tekin 1980: 190)

r23 [öt]rü olarnı ayıg kılınčlıg yel
r24 **yanturup** [köt]ürü eltip ulug tamular-
r25 da kämišür : kayuları ymä yılı[g]
r26 yumšak kȫŋül<l>üg tävsiz kürsüz
r27 kılınčlıg ärsärlär kılmıš tsuyların
r28 **ökünü** težit kšanti kılu ögrän-
r29 [ür ärs]ärlär : olar ö<n>gräki ögrä-
r30 [tiglärin]čä inčä sakınč sakınur-
r31 [lar : tükäl] bilgä maitre burhan
v1 [bizni] körzün ärdi bo yıgılmıš kuvrag
v2 [biziŋ] yavaz kılınčım(ı)znı **ukzun**
v3 **[ärdi]**

'Then the wind of bad karma **sends** them **back**, lifts them up and throws them into the large hells. While some of them, who have a mild and gentle disposition and are without tricks and guiles, have gotten accustomed to **repenting** the sins they have committed and to make a confession, have the following thought according to their former habits: "If only the perfectly wise Buddha Maitreya would look at us. If only the gathered community would **understand** our evil deeds (i.e. accept our repentance)"'.

At any rate, the fragment THT 1441.c is so small and scrappy that it does not allow any exact identifications beyond the lines a1–3.

3. ACT XXV: A 284 + THT 1409.I

The possibility that leaf A 284 belongs to act XXV of the *Maitreyasamiti-Nāṭaka* was first assumed by von Gabain (1957: 55, 'Beiheft') and thereafter supported by Tekin (1980: 12) and Pinault (1999: 203–204). However, we are not aware of any publications containing a commented re-edition of this leaf.

[7] Lines b5-b7 of the Tocharian fragment have no evident match in Uyghur.

THT 1409.i is a small and badly preserved fragment with only two lines readable on each side. The upper line on recto looks like //// – *lts tr*· – – *wi* (·)*k*· ////. Itkin (2019: 189) proposed the reading //// (*w*)[*ä*]*lts tr*(*i*) [*kä*](*n*)[*t*] *wik*[*i*] //// '1,320'. Now we can see that this reading is correct but the numeral is only partially preserved and should be restored as '3,325' (*tri w*)[*ä*]*lts tr*(*i*) [*kä*](*n*)[*t*] *wik*[*i*] (*päñ pi*). According to chapter XXV of *Maitrisimit nom bitig* (leaf 6, lines r19–22), this is the size of Mahāraurava, the fifth of the eight hot hells, located between the hells Raurava and Tapana which are mentioned in lines 284 a2 and 284 b5 of the Tocharian text, respectively.

Based on the content of the text, the previously assumed ratio of recto and verso is true for both A 284 and THT 1409.i. The line numbering of A 284 given in the edition is correct as well; this fragment consists of the *Schnürloch* (= string hole) area of which the top, right hand and bottom edges are preserved. The extant lines of the fragment THT 1409.i turn out to be lines a6–8 = b1–3 (henceforth we use exactly this numbering for them), and the fragment itself is a piece located significantly closer to the right edge of the original leaf than the fragment A 284. Since the lines a7–8 = b1–2 of the fragment A 284 are completely lost, both fragments discussed here have only one line in common, namely a6 = b3; the size of the gap between both extant segments of this line is unknown.

Below we give a summary text of the leaf A 284 + THT 1409.i. Some lines of the fragment A 284 are partially supplemented as compared to its first edition, based on data from palaeography and/or from Uyghur parallels (see plate 2, figures 5 + 6, 7 + 8):

284 a1: //// – we kākmuräṣ mā wramaṃ klyanträ y· ////
284 a2: //// (kä)tkeñc täm raurāpaṃ koṃ wṣe mäska(trä) ////
284 a3: //// [k](l)opant lk(ā)tsi ⧫ mlanträ wpanträ ////
284 a4: //// ñc=äm śwāl ⧫ sä – ////
284 a5: //// yoku oki ⧫ – ////
284 + 1409.i a6: //// kos ne lyalyp[u] mā //// (tri w)[ä]lts tr(i) [kä](n)[t] wik[i] (päñ pi) ////
1409.i a7: //// [yo] pat nu pä[r]k[señc] pranträ ////
1409.i a8: ...
1409.i b1: ...
1409.i b2: //// (wra)[sa]ñ klopa[nt l]kānträ – ////
284 + 1409.i b3: //// [s]k[a]m eṣäk ye(peñ) //// [t]sākneñc=ä[m] ·(·)e (–) tstsārr o[k](i) ////
284 b4: //// ntsāss oki śwāl ////
284 b5: //// (tso)pats tāpaṃ ñomā ña(re) ////
284 b6: //// · pärkseñc kus pat nu krañcä[s] ·(·)· ////
284 b7: //// · [pa]t nu tspokäṃntwaṃ träṅkluneyā l·· ////
284 b8: //// (ku)s pat nu krañcäṃs wrassaṃ skam sañc(e) ////

Commentary

Line a1. This line is parallel to MaitrHami XXV, leaf 5, lines v29–31, but its initial part does not have a convincing interpretation. If the absolutive form *kākmuräṣ* 'having carried / taken' corresponds to Uyghur *alıp*, we would expect a lexeme with the meaning 'service, veneration' to precede it (cf. Uygh. lines v29-30?). However, among Tocharian A words ending in *-we* (or *-weṃ*), only *āśāwe* 'coarse, gross, rough' (Carling & Pinault 2023: 52) can be proposed for the left

line edge. But firstly, the reading (*ā*)[*śā*]*we* is palaeographically not without problems, and secondly the meaning of the segment (*ā*)[*śā*]*we kākmuräṣ* lit. 'having carried roughly (?)' is unclear.

The expression *mā wramaṃ klyanträ* has a close parallel in the Tocharian A text of *Mṛgajātaka*: //// *tñi krantāp watkuraṃ näṣ klyan<t> tākim* ❢ (A 61 b4; speech of the king Brahmadatta addressed to the Bodhisattva). M. Peyrot (CEToM) translates this line as '...may I be standing under command of you, the good one'. In our opinion, the following translation would be more precise (and fit the context well): '...May I be steadfast in <following> the order of you, the good one'. Analogically, the expression *mā wramaṃ klyanträ* lit. '(they) don't stand in the matter' means '≈ (they) are unreliable, don't keep promises'. This corresponds quite closely to line v30 *iš bütürmäsärlär* 'if they don't accomplish the tasks' in the Uyghur version.

Line a2. The verb with two coordinated inanimate nouns *koṃ wṣe* 'day (and) night' as a subject should more likely be in singular, cf. a similar example: *tsarnaṃ āsrone krośśune nakt=äṃ* (A 24 a2) 'on his hands dryness and coldness disappeared (3.Sg. Pt. M.)' (translation as per CEToM).

Line a3. The collocation *mlanträ wpanträ* which seems to have no direct equivalent in the Uyghur text has repeatedly been a subject of discussion. As shown in Section 2, the verb *mäl-* apparently has the meaning 'thaw, melt'. Since the text concerns one of the hot hells, the meaning '≈ melt off' seems to be quite suitable here. Cf. possibly similar passages in this chapter (MaitrHami XXV, leaf 4, lines r20–22)[8] *ol ämgäkkä ät kırtıš süŋök yiliklärkätägi örtänür yalar* ***ärüyür sızar*** 'because of this pain flesh, skin and bones right up to the marrow burns$_2$ and **melts**$_2$'[9]. Leaf 8 v22–24 of the same chapter deals only seemingly with melting. See the translation: 'Dort wiedergeboren, brennen$_2$ sie beständig, **wie in einer Stein-Schmelze**(?)' (Geng, Klimkeit & Laut 1998: 121). But the improved reading offered by Peter Zieme (1999: col. 237) in his review of the edition is as follows: *anta tugup turkaru sasılıg kumg(a)ntakı täg oksuz tägінčsiz örtänürlär köyürlär* 'being reborn there, they burn$_2$ without interruption$_2$ as if in an earthenware vessel'. The place in the Uyghur text where a parallel to the Tocharian expression would be expected looks as follows: *[anta] tugup tämirlig [örtlüg tün]ärig ävlärdä [bäkläyür]lär künin tünin örtänürlär köyürlär* 'being reborn there, (the guardians of hell) confine (them) in flaming dark houses of iron (in which) they burn$_2$ day and night' (MaitrHami XXV, leaf 6, lines r2–5; Geng, Klimkeit & Laut 1998: 48).

As for the form *wpanträ*, M. Malzahn assumes it to belong to the verb AB *wāp-* 'weave' for which in both Tocharian languages only forms of the preterite-subjunctive subparadigm are reliably attested (Malzahn 2010: 883). Objections against this assumption raised by Pinault (2019: 133–134) cannot be decisive[10]. Anyway, the meaning 'destroy, ruin, consume' proposed for the verb *wäp-* by Carling and Pinault (2023: 434) seems to be too abstract, taking into account the

[8] Geng, Klimkeit & Laut 1998: 45.

[9] Röhrborn's (2010: 196) interpretation of this passage is metaphorical: 'durch diese Qualen … verbrennt^2 und vergeht^2 man' (*ol ämgäkkä … örtänür yalar ärüyür sızar*).

[10] Instead, Pinault (2019: 133–134) proposes the interpretation of *wäp-* as 'to ruin, consume' which is based on the reading [*w*]*p*(*ā*)*lā* in line THT 1408.k + A 285 + A 281 "b"1 (really a1): this form should correspond to Uygh. *kül üzä* 'über der Asche' and would be a Perl.Sg. of unattested **wpāl* 'ashes', a supposed verbal noun of *wäp-* (Pinault 2019: 105, 115). However, the reading [*w*]*p*(*ā*)*lā* is not warranted. S.V. Malyshev (p.c.) suggests to read here [*ṣ*]*p*(*a*)*lā* which is preferable both palaeographically and since it appeals to the already known lexeme A *ṣpal*, B *ṣpel*. The meaning of the latter is not very clear, see Huard's (2022: 429–434) detailed discussion. Apparently, the meaning '≈ powder, dust, ashes' would fit well the available contexts, cf. especially *kutkäryaṣ omälyāṃ ṣpal musnāl tsaryo* (////) (PK NS 2 b4) '(one has) to take hot ashes with (one's) hand from the furnace(?)' as a possible parallel to THT 1408.k + A 285 + A 281 "b"1.

abundance of verbs of destruction and ruination in Tocharian languages (see Vyzhlakov 2021 specially on this).

Line a4. For the verb on the left edge of the line, a conjecture (*lātäṅke*)*ñc=äm* or (*wrātäṅke*) *ñc=äm* can be proposed. For both verbs, *lātk-* and *wrātk-*, there are reasons to assume the meaning '≈ cut off'. In particular, both occur in the text A 399ext[11] in a description of how a noble girl named Padmāvati cuts off her breasts to feed a hungry woman. Based on the Uyghur parallel, a conjecture *sä*[*l*](*pmāṃ*) 'flaming' for the word on the right is very probable.

Line a5. This line has no obvious correspondences in the Uyghur text so that one can only speculate on its content. The word division //// *yo ku oki* accepted in the edition appears rather unlikely: we have no reasons to expect here a comparison *ku oki* 'like a dog'. Of course, the word *yoku* could be a completely new lexeme, but in our opinion, its possible interpretation as an Acc. Pl. of *yok* 'hair, wool' deserves attention.

The declension of the word *yok* is not known: Carling & Pinault (2023: 373) give the forms Acc.Sg. (!) *yokāṃ* and Acc.Pl. *yokās*, but they both may result from an inaccurate morphological interpretation. The former is found in (*sne-yo*)*kāṃ* restored for YQ–31[II.13] b7 (Geng, Laut & Pinault 2004b: 363) and must be an Acc.Sg. not of the noun *yok* but of the compound adjective *sne-yok** 'hairless'. Similarly for the latter: Itkin & Malyshev (2021: 55) argue that the most probable reading for the segment /// – *yokās*\ *letse* –\ /// in A 138 b5 is (*t*)[*s*](*e*)*n yokās letse*[*s*] 'blue-colored locks', so that the form (*t*)[*s*](*e*)*n yokās* would represent an Acc.Pl. of the compound adjective *tseṃ-yok* 'blue-colored', cf. YQ–4[II.2] a4 *tsen-yokāss a*(*śänyo*) 'with blue eyes'[12]. In Tocharian B the N-Acc.Pl. form of *yok* 'hair, wool' is *yākwa*. The forms A *yoku* and B *yākwa* (in Tocharian A, unlike Tocharian B, the alternation *o* ~ *ā* is not possible in noun declension forms) correlate in the same way as, for instance, A *waṣtu* ~ B *ostuwa*, the N-Acc.Pl. forms of A *waṣt* ~ B *ost* 'house'. The respective part of the Uyghur text talks about guardians of hell who 'always burn$_2$ the miserable$_2$ denizens of hell without interruption$_2$' (*kamag [ü]dün erinč yarlag tamuluglarag [oksuz] tägінčsiz örtäyür köyürür* MaitrHami XXV, leaf 6, lines r13–15). If our interpretation of *yok* is correct, we may see here the final part of a comparative construction '(the sinners are burning) like wool fibers' vel sim.

For the akṣara on the right from the sign ❢ the reading [*ye*] is probable; this may represent the beginning of some form of the word *yepe** 'knife': knives are mentioned constantly in the text of *Höllenkapitel* (see i.a. below).

[11] A 399ext = 399 + THT 3882.a + THT 3882.f + THT 3458.b + THT 3889.a + THT 1412.l + THT 3367 + THT 2385.cc + THT 2385.j + THT 3877 (Itkin 2019: 22; Itkin, Kuritsyna, Malyshev & Wilkens [in preparation]).

[12] Carling & Pinault (2023: 373) reconstructed line A 138 b5 as (*tka*)*nac yokās letseñc* 'they [the monks] let fall to the ground their hairs'. However, this reconstruction and the statement 'the reading of the last letter and the restoration of *letses* <...> are definitely excluded' (ibid.: 401) are not convincing because they still disregard graphical and semantic reasons given in (Itkin & Malyshev 2021: 55). The reading *n yo* instead of [*c*] *yo* proposed in the edition is quite reliable; the reading of the preceding akṣara as (*t*)[*s*](*e*), *pace* the anonymous reviewer, seems possible. It can also be added that these two fragmentary contexts, YQ–31[II.13] b7 and A 138 b5, are the only basis for the grammatical interpretation of *yokāṃ* and *yokās* as parts of the paradigm of the noun *yok* as well as for the semantic interpretation of the latter as 'head hair': in all otherwise attested and better preserved contexts *yok* refers to body hair (A 11 b6, A 12 a1, b2, A 20 a4, A 213 a3 = YQ–14[II.5] a1, YQ–8[II.4] b8). This fact was also reflected in Winter 1980, Adams 1982 and Ji, Winter & Pinault 1998. The recently published dictionary of Tocharian A extends the meaning of *yok* to 'body hair, head hair' which seems to rely exclusively on the two damaged contexts in question. Thus, for an interpretation of A 138 b5 as 'the monks let fall to the ground their hairs' we need it first to be proven that *yok* can refer to head hair.

Line a6. After the negation, the form *āraṣ=äm* 'their … comes to an end' is very plausible. This corresponds well to the Uyghur text and has parallels in other chapters of the Tocharian *Höllenkapitel*:

[*mā*] *lyalypäntu arantr=äm* (THT 1308.a a2; act XX) 'our karmas don't come to an end';

kupre ontaṃ lyalypäntu āreñc=äṃ (YQ–36[N.3] b5 + 295 b1) 'once his karmas will come to an end'.

Line a7. The conjunction *pat nu* 'or, otherwise' occurs here not as part of the frequent collocation *kus pat nu* 'or <those> who' (cf. i.a. lines b6–8) but in some different construction not attested elsewhere. On the unclear form *pä*[*r*]*k*[*señc*] see below in the commentary to line b6.

Line b3. The reading [*s*]*k*[*a*]*m* 'always' is reliable; it is supported by the Uyghur parallel. The postposition *eṣäk* 'above' shows adverbial use here ('from above').

On the interpretation of the form [*t*]*sākneñc* as 3 Pl. Pr. A. of the verb *tsāk-* 'pierce' see Itkin (2019: 219: 'колоть'). Earlier this verb was known only through its 3 Sg. Ipf. A. form *tsākñā* (A 295 a3). The meaning 'beißen, stechen' was proposed by K.T. Schmidt (1974: 20–21, n. 4) for the Tocharian A verb *tsāk-* based on its comparison with the Tocharian B *tsāk-* 'pierce, bite' which is significantly better attested. The reading [*t*]*sākneñc=ä*[*m*] (with enclitic pronoun Pl) was proposed by S.V. Malyshev (p.c.). Taking into account the content and the whole structure of the text, this reading (not listed in Itkin 2019) as well as the translation '<guardians of hell> pierce them' can be considered as reliably established.

The expression ·(·)*e* (–) *tstsārr o*[*k*](*i*) seems to correspond to the Uyghur *älgäk täg* 'like a sieve': the whole Uyghur line means '(The guardians of hell) pierce (the infernal creatures) with their tridents and javelins (until they look) like a sieve' (Wilkens & Nugteren 2023: 645–646). Unfortunately, a Tocharian word with this meaning is not known and its appearance can hardly be restored at present. Note that the geminate *tsts* hardly ever occurs in Tocharian A nominal lexemes; one of the few exceptions is the form *yāmutstsiśśi* (A 70 b6) G.Pl. from *yāmutsi** 'parrot (?)'. It is possible that the spelling *tsts* in both these cases results from anticipating the geminate of the following syllable.

Line b4. Considering the Uyghur text, the part //// *ntsāss* should be the end of an Acc.Pl. form of a noun meaning '≈ belt'. Its whole appearance can hardly be defined at present as well.

Line b6. In the left part of this line, [*s*]*pärkseñc*, a 3. Pl. Pr. A. K. form of the verb *spärk-*, is usually read (for instance, such a reading is given, with a question mark, in Siegling PK: 149); the causative forms of this verb are often ascribed the meaning close to 'cause to disappear, destroy'. Comparing this text part with the Uyghur translation, M. Vyzhlakov (2021: 94) concludes: 'If we assume the normal word order in the Tocharian passage, *(s)pärkseñc* must belong to the previous clause and thus correspond to OU *yazın-*. This is rather unexpected translation, but <...> I would guess that the Tocharian line can be partly reconstructed as *(märkampal s)pärkseñc* '<those who> break the Law/Dharma', which can be treated as synonymous to 'sinning''. However, it appears unlikely that just one of a countless row of very specific sins, whose commission is punishable by rebirth in hells, could be described simply as *märkampal spärkseñc*. Moreover, the form in question cannot be treated separately from the mysterious form *pä*[*r*]*k*[*señc*] in line a7. Both the context *pä*[*r*]*k*[*señc*] *pranträ* '... and take away' and the Uyghur text which deals with theft and robbery exclude an interpretation of line a7 like that proposed by M. Vyzhlakov. The form in question allows two solutions, each of which entails specific philological problems:

1) if the reading [*s*]*pärkseñc* in line b6 is correct, the form *pä*[*r*]*k*[*señc*] in line a7 should be a *lapsus calami* (rather of a non-standard type) instead of <*s*>*pä*[*r*]*k*[*señc*];

2) if we accept the word division //// [*s*] *pärkseñc* (or //// • *pärkseñc* exactly as in the edition) for line b6, the form *pärkseñc* in both lines represents a 3 Pl. Pr. A. (K.?) of a previously unknown verb *pärk-* '?' (morphologically and semantically this form cannot belong either to the verb *pärk-* 'ask, beg' or to the verb *pärk-* 'arise, become clear').

Whichever interpretation we choose, the beginning of line b6 seems to deal not with incest and adultery as in the Uyghur text but with some other type of sins.

Line b7. This line has no Uyghur correspondence, but there is a gap of three to five lines in the respective part of the Uyghur text. The segment *tspokäṃtwaṃ träṅklune* 'attachment to tastes' can also be found in line THT 2044 a2. The fragment THT 2044 belongs to a story about king Ādarśamukha (as pointed out by S.V. Malyshev, p.c.); in this context the expression *tspokäṃtwaṃ träṅklune* shows quite a direct meaning: 'gluttony, excessive addiction to tasty food'.

Although the Uyghur text contains no mention of this particular sin, according to descriptions from other sources the hell Tapana must be intended among others for drunkards (cf. Kirfel 1920: 203–204; Geng, Klimkeit & Laut 1998: 8) which may be reflected in the Tocharian passage.[13]

Also, in MaitrHami XXV, leaf 7, lines r5–6 we have …*bačag olurmıš [tınl(ı)glarıg] čahšaputların<tın> tayıt<s>arlar* 'und die das Fasten betreibenden [Lebewesen von] ihren Vorschriften abspenstig gemacht haben' (Geng, Klimkeit & Laut 1998: 119). Although this text follows the parallel to the Tocharian line b8 and thus cannot be a direct parallel to line b7, the meaning '…or because they caused fasting people to become attached to tastes' can be imagined for the entire Tocharian passage.

The reading *l*[*kā*] //// given in the edition is unreliable, so we preferred the more precautious *l‥* ////.

Line b8. The writing *krañcäṃs* must be a misspelling instead of *krañcäs*. Apparently, the scribe first wrote the form of Acc.Sg. m. *krañcäṃ* and then did not remove an excessive dot.

Translation

a1: ...having taken (?), are not persistent (lit. 'don't stand') in (their) matter...
a2: ...pass, this will be in <the hell> Raurava <one> day and <one> night...
a3: ...to experience (lit. 'see') sufferings. They are melting (?) and ...
a4: ...(cut off ?) their flesh; glowing (?)...
a5: ...as if fibers of wool (???)...
a6: ...until (their) karma do not... //// ...(three) thousand three hundred twenty (five)...
a7: ...or ...; destroy (?) and take away...
b2: ...the living beings experience (lit. 'see') sufferings.
b3: ...all the time knives ... from above... //// ...pierce them like a sieve (?)...
b4: ...like belts (?), flesh...
b5: ...the hell Tapana by name, ... as big as...
b6: ...destroy (?) or <those> who ... virtuous...
b7: ...or <those> (who) because of (their) addiction to tastes...
b8: ...or <those> who ... doubts in virtuous beings...

[13] The remark in Kirfel (1920) and Geng, Klimkeit & Laut (1998) that the hell Tapana is intended for drunkards seems to go back to the Tibetan Kangyur (Feer 1883: 241).

Uyghur text and commentary[14]

MaitrHami XXV, leaf 5 r/v (Geng, Klimkeit & Laut 1998: 48)

v24: … kim ym[ä]
v25: y(a)rlıkančsız biligin ädgü kutlug tınlag-
v26: larag münsüz yazoksuz mün kadag yapšur-
v27: gučılar : uvutka tüšürgüčilär : kim
v28: ymä küvänčäŋ sävinčäŋ köŋül<l>üg ärsär-
v29: lär : kim ymä adan kišiniŋ tapıgın
v30: *udugın[15] alıp **iš bütürmäsärlär** bütmiš
v31: išig artatgučılar : bo munča törlüg

MaitrSengim XXV, leaf 6 (pl. 83) (Tekin 1980: 206)

r21: ts<’>uylug[16]
r22: yazoklug tınl(ı)glar alku raurap
r23: tamuda tugarlar : nä ymä
r24: yalŋoklarnıŋ älig yeti
r25: kolti altı yüz tümän yıllar
r26: **ärtsär temin ök raurap tamuda**
r27: **bir kün bir tün bolur** : ol
r28: antag uzun künin tünin
r29: tört miŋ yıl yaš yašayurlar :
r30: anta tugup t[ä]mirlig örtlüg
r31: tünärig ävlärdä bäkläyürlär <:>

MaitrHami XXV, leaf 6 (Geng, Klimkeit & Laut 1998: 48–49)

r4: künin tünin[17]
r5: örtäyürlär köyürürlär : antıran ört-
r6: lüg yalınlıg arıglarda kovarlar
r7: [yayarlar : yi]ti kılıčın **ätlärin bıčar-**
r8: **[lar o]šarlar** : **örtlüg yalanlag** baglarda
r9: [yör]gäp uzun bädük tämänlärin tävär-
r10: lär[18] : *amarıların[19] ymä örtlüg yalınlıg
r11: [yi]ti orgaklar üzä kuršayu<r>[20] yörgänür <:>
r12: [ü]stün örtüki altın yeri t[ört]
r13: tamı alku tämirlig örtlüg kamag
r14: [ü]dün erinč yarlag tamuluglarag
r15: [o]ksuz tägінčsiz örtäyür köyürür : **[näčä]-**

[14] One of the anonymous reviewers suggested some improved readings, apparently based on better facsimiles (or originals?) than we had at our disposal. Herewith we would like to express our thanks for the remarks.
[15] Emended according to the parallel in MaitrSengim pl. 83 r19. The MS has *tayvasın* according to the edition, but the quality of the reproduction does not allow to check the reading. One of the reviewers points out that the reading is clear.
[16] At the beginning of this line: *-lar : bo munča törlüg*.
[17] At the beginning of this line: *[bäkläyür]lär*.
[18] Read thus instead of *tayarlar* in the edition.
[19] Emended by the editors to *amarıları*. MS: *amalıların*.
[20] Emended according to the parallel in MaitrSengim pl. 83 v10.

r16: **[kä]tägi ötägläri** tolmagınčaka[tägi]
r17: [ ] ančakatägi ölürürlär : ikilä yänä
r18: [ymä] tirilürlär : näŋ antr(a)n oz-
r19: u kutrulu umazlar : bo ymä bešinč
r20: **üč miŋ üč yüz artokı beš otuz**
r21: bärä ulug maharurap atlag
r22: tamu ärür : kim kayu tınlaglar adan
r23: kišiniŋ bermädök ädin tavarın ogur-
r24: lasarlar : törösizin küčäyü kunup **alsar-**
r25: **lar** : kim ymä urunčak urmıš tavarag

MaitrSengim XXV, leaf 6 (pl. 83) (Tekin 1980: 207)
v26: tanıp bermäsärlär äzüg yalgan
v27: tauli sözläsärlär : ädgü kılsar
v28: ayıg tüš bulır <:> ayıg kılsar ädgü
v29: tüš bulır tep teglilär tävlig
v30: kürlüg yazokug ürtgüči ärsär-
v31: lär tınlıglar munča törlüg tsuyl(u)g

MaitrHami XXV, leaf 6 (Geng, Klimkeit & Laut 1998: 49)
verso
v1: [erinčülüg yalŋok]-[21]
v2: lar alku maha[rurap tamuda]
v3: tugarlar : nä [ymä yalŋok]-
v4: larnıŋ iki [yüz otuz kolti]
v5: tört yüz tümän [yıl ärtsär maharurap]
v6: tamuda temin ök bir k[ün bir tün]
v7: bolur : ol antag uzun künü[n tünün]
v8: säkiz miŋ yıl yašap **ämgäk [ämgänür]-**
v9: **lär** <:> **oksuz tägінčsiz** örtlüg yalınl[ıg]
v10: **bii bıčgu** ätözläri **üzä** yagar <:>
v11: bii bıčgulug ävlärdä bäkläyürlär <:> ṭr-
v12: žul šaktıların **älgäk täg sančarl[ar]**
v13: yagar täg atıp ururlar : tolp **ätöz-**
v14: **lärin**[22] **kadıšča** tilärlär : kayusın
v15: ymä kärkin yonup šišın tälärlär [: bo]
v16: ymä altınč üč miŋ säkiz [yüz]
v17: artokı yetmiš bärä <ulug **tapan**>[23] **atlag tamu** ä[rür :]
v18: kim kayu ärän äkälär siŋil<l>är kızlar
v19: analar dentarlar <birlä>[24] yavaz[25] iš išläp yazın-
v20: sar : kim ymä ešilär bolup käntü og-

[21] At the beginning of this line: *törlü[g] t[suylug]*.
[22] Perhaps this is the equivalent of Tocharian *śwāl*.
[23] Emended according to the parallel in MaitrSengim pl. 84 r18.
[24] Emended according to the parallel in MaitrSengim pl. 84 r20. The editors of MaitrHami XXV left the Hami text unaltered.
[25] Emended already in the edition by Geng, Klimkeit & Laut (1998: 49) from *yayavaz* in the MS.

v21: lı ečisi yurčı dentarlar : birlä
v22: yazınsar : kim ymä **ädgü** kutlug tınlag-
v23: larag ornınta öŋi kılıp ärkin
v24: türkin kunsarlar : kim ymä äd
v25: tavar üčün tınlaglarka[26] ölürsärlär
[text damaged, followed by a small lacuna]

MaitrSengim XXV, leaf 7 (pl. 84) (Tekin 1980: 208)
verso
v1: ätöz eltingüčilär : kim ymä
v2: **kutlug tınlıglarka sezik**
v3: **köŋül** turgursarlar : …[27]

Translation

'Those who with a merciless intention pin sins$_2$ that (really) are no sins$_2$ on good and charismatic people and let them fall into disgrace, or those who are arrogant and (self-)loving, or those who, while taking on the services$_2$ of others and **not accomplishing the task,**[28] ruin the achievements, such sinful$_2$ people are all reborn in the Raurava hell. Only when 57 *koṭi*s and 600 times 10,000 years of human beings **have past, it is one day and one night in the Raurava hell**. With such long days and nights they live 4,000 years. Being reborn there, (the guardians of hell) incarcerate (them) in flaming and dark houses of iron. They burn$_2$ (them) day and night. From there they chase (them) into burning$_2$ forests and disperse (them). With sharp knives **they cut off**$_2$ **their flesh**. They entwine (them) in **glowing** straps and pierce (them) with long and large packing needles. And they surround$_2$ some of them with glowing sharp sickles. Above its ceiling, below its floor (and also) its four walls, all are made of iron and are glowing. All the time they burn$_2$ without interruption$_2$ the miserable$_2$ denizens of hell. **As long as their (karmic) debt** is not fulfilled, so long /// they kill them. And again they are revived. But by no means are they able to escape$_2$ from there. And this is the fifth hell called Mahāraurava which is **3,325** miles large. Those beings who steal the property$_2$ of other persons not given to them and **take it**, robbing it illegally with force, or those who deny that property was entrusted (to them) as a deposit and say dishonest$_2$ words and maintain that if someone does a good deed he will attain a bad reward or (alternatively) if someone does an evil deed will attain a good reward, human beings who cover up the sin of deception and deceit, all these sinful and wretched humans are all reborn in the Mahāraurava hell. If 230 *koṭi*s by 4,000,000 years of human beings have passed, only then it is one day and one night in the Mahāraurava hell. With such long days and nights they live 8,000 years and **experience pain**. **Without interruption**$_2$, flaming$_2$ **knives**$_2$ rain down **on** their bodies. (The guardians of hell) incarcerate (them) in houses made of knives$_2$. (The guardians of hell) **pierce** (the infernal creatures) with their tridents and javelins (until they look) **like a sieve**. They throw (them) as if it were raining. They cut their whole **bodies** into strips **like belt(s)**. Some people they chop up

[26] Perhaps to be emended to *tınlaglarag*.
[27] As the Tocharian parallel ends here, we stop the quotation of the Old Uyghur text, too.
[28] The interpretation of the phrase *kim ymä adan kišiniŋ tapıgın *udugın alıp iš bütürmäsärlär* is not certain. In our translation we follow the suggestion in Röhrborn 2010: 44.

with a hatchet and they pierce them with spits. And this is the sixth **hell named Tapana (being as) large (as)** 3,870 miles. If men who do terrible things with (their) older or younger sisters, daughters, mothers, or with monks and (thus) transgress (i.e., have sexual intercourse with these persons), or if, as women, they commit sins with their older brothers, brothers-in-law or monks, or if (some people) remove **virtuous** and charismatic beings from their positions and take possession (of these positions) by force$_2$, or if they kill people on account of property$_2$, […] those who support themselves […] or if they raise **doubt regarding charismatic persons**, …'

Commentary

Line v10. It is likely that Old Uyghur *üzä* renders Tocharian *eṣäk* (A 284 + THT 1409.i b3).

Tocharian B text about sufferings in the hell Tapana

The press mark THT 1622 includes 4 fragments: two very small ones (a and d) and two relatively large ones (b and c). The text (or at least its most substantial part) is dedicated to the description of the sufferings the sinners experience in the hell Tapana (Toch. B *tāpaṃ*): this hell name is mentioned in lines a6, b4 and b5 of the fragment b. The group of fragments with this press mark was published by A. Huard (2022: 494–499) with translation and detailed comments. In particular, A. Huard established that the fragments b and c, although not contiguous, contain parts of the same lines.

The Tocharian B text does not show any clear parallels with leaf A 284 + THT 1409.i, but this may be due to the fragmentary character of both leaves.

Mutual arrangement of the fragments b and c, factual ratio of recto and verso. On the photograph, one of the fragments THT 1622.b and THT 1622.c is rotated against the other. A. Huard accepts the ratio of recto and verso of fragment b given in Tamai (2007) and places the fragment c (inverting its recto and verso) to the left of fragment b. Let's take a look at the lower two lines of the side treated as recto by A. Huard (here and in the following our transliteration may partially differ from the one by A. Huard as well as, to a greater extent, from the transliteration by T. Tamai):

THT 1622.b a7: //// [i]ñc[u]wasa ⧫ kärweñä[n] tarś[k]aṃ – – ////
THT 1622.b a8: //// – pälk[au]sai tne ṣaläskeṃ k$_u$se ⧫ cey [r]a ////

THT 1622.c b7: //// [5] pälkoṣ waraṃśne raimain(e) ////
THT 1622.c b8: //// – || [ś]ale ṣp makāl·(·)[ā] – ////

The numeral '5' in the beginning of line THT 1622.c b7 can be read quite reliably. A. Huard (2022: 494, n. 38) comments this passage as follows: 'On lit à première vue <5>, mais comme dans ce texte les chiffres sont toujours suivis d'un double *daṇḍa*, cette lecture paraît peu probable'. But this is surely a misunderstanding: in this text, as in other Tocharian texts, 'un double *daṇḍa*' (sign ||) occurs only after the number of the last stanza of a verse. For instance, in line THT 1622.b a5 we see the numeral '3' which is not followed by the sign ||. Thus, the verse in question

continues not only after the third but also after the fifth stanza. The required sign || can be found in line THT 1622.c b8 where it is followed by the compound conjunction *śale ṣp* 'and also', an exact equivalent of the Tocharian A conjunction *ślak śkaṃ*. In Tocharian A, this conjunction usually marks the transition from prose to verse but in relatively rare cases it, on the contrary, marks the transition from verse to prose (Itkin 2023: 145). Obviously, this is exactly the case we see here. Moreover, the akṣara preceding the sign || can allow the reading '[6]', which would fully meet expectations. The segment THT 1622.b a8 contains the sign ❢ and thus must belong to the verse; this is comprehensible if on the leaf it precedes the segment THT 1622.c b5, but this would be implausible in case of their reversed arrangement on the leaf.

The beginning of line THT 1622.b b2 looks as //// [*c*]*aṅkene* ❢ 4 ||; thus, this line includes the end of one more verse passage whose length in this case comprises four stanzas. As shown just above, the segment THT 1622.c b8 must belong to prose. Since a verse of four stanzas could hardly fit into two incomplete lines, it is much more probable that the side containing this verse's end is not verso but recto.

Line THT 1622.b b1. This line can be read as follows: //// *rnemeṃ ce wratstsan=me śwarār* [*p*]*ra* ////. The function of the pronoun *ce* 'his' is unclear because this text (and all texts of a similar content) always refers to numerous sinners. This observation can be supported by the presence of the enclitic pronoun Pl. *=me* linking to the verb. The emerging inconsistency is exactly reflected in the translation by A. Huard (2022: 495): 'ils piquent (?) celui-ci [= un pieu (?)] depuis leur chef, quatre par quatre ...'. Still, the form *ce* could be a misspelling of *cai* 'they (= guardians of hell)'.

On the right the phrase *śwarār* [*p*]*ra*(*roṃ*) 'four fingers each' can be restored with certainty, cf. //// (*śtwa*)*rār pra*[*r*]*oṃ* //// (THT 1604.k b3). Unfortunately, the fragment THT 1604.k is too small to tell if it contains the same text as THT 1622. Considering this parallel, a more probable conjecture for the left part of the line would be (*ṣä*)*rnemeṃ* 'from <both> hands' instead of (*tä*)*rnemeṃ* 'from the top' proposed by A. Huard; and the otherwise unattested verb *wrātsts-*, which is translated by A. Huard as 'piquer (?)', could hardly mean something different from '≈ cut off'. This in turn allows us to pose a question on the connection between *wrātsts-* and the Tocharian A verb *wrātk-* mentioned above for which the same meaning can be assumed. The formal correlation between *wrātk-* and *wrātsts-* cannot be regular, but in Tocharian B *tk* and *tsts* are 'neutralized' into *cc* in the position of palatalization. This way, the stem *wrātsts-* could have been extracted from its palatalized allomorph **wrācc-*[29].

Line THT 1622.b a1. In this line, the reading by A. Huard contains only the name *Purāṇa*, but it can be expanded as follows: //// – [*s*]*u pu*[*rā*]*ṇe ara*[*hā*](*nte*) //// 'this arhat Purāṇa'. This circumstance is of exceptional interest because the arhat Pūrṇa ~ Pūraṇa (in the Uyghur text both variants can be found[30]) is mentioned many times in chapters XXV and XXVII of *Maitrisimit nom bitig*: MaitrHami XXV, leaf 2, line v26 (= MaitrSengim XXV, leaf 3, line r6 = pl. 81), leaf 3 r2, damaged (= MaitrSengim XXV, leaf 3, line r14, pl. 81), r9 (= Maitr XXV, leaf 3, line r20, pl. 81), leaf 5 r/v12 (= MaitrSengim XXX, leaf 5, line v29, pl. 82), leaf 8 v5 (= MaitrSengim XXV, leaf 9,

[29] It is even acceptable to wonder whether this is the same mechanism that forms the 'mirror' correspondence A *nts* ~ B *ṅk* in the verb A *ents-*, B *eṅk-* 'seize, take', which has not been sufficiently explained yet (some possible scenarios are discussed in Malzahn 2010: 539). However, this problem goes beyond the scope of this article.

[30] MaitrSengim pl. 81, r14 has the spelling <pwrwn'y>, MaitrSengim pl. 81, r20, MaitrSengim pl. 82, v29, MaitrSengim pl. 182, r9, v25, and MaitrSengim pl. 183, r13 <pwrwny>. These variants could refer either to Pūrṇa or to Pūraṇa. The solution depends on the interpretation of the second labial vowel, which may be an epenthetic vowel or the result of a progressive assimilation.

line r9, pl. 182), leaf 9 r17 (= MaitrSengim XXV, leaf 9, line v25, pl. 182), v9 (= MaitrSengim XXV, leaf 10, line r13, pl. 183), MaitrHami XXVII 4 r4, v2. Thus, it can be argued that the description of the hellish sufferings in the *Höllenkapitel* of *Maitreyasamiti-Nāṭaka* and in the Tocharian B text THT 1622 can be directly traced back to one and the same tradition.

The arhat Pūrṇa also appears in one of the unpublished Tocharian A fragments: //// [*tmä*]*ṣ pūrṇe* [*ār*]*ā*(*nt*) //// (THT 1645.f a2) 'Thereupon the arhat Pūrṇa...'. The press mark of THT 1645 presumably belongs to the Tocharian A manuscript №№ 436–445. However, all the fragments sharing this press mark are so small that it is impossible to make a judgment about their content.

For more clarity, we give below the text of the leaf THT 1622.b+c with respect to the presupposed correlation between the fragments and their sides and to the conjectures mentioned above (see plate 3, figures 9 + 10, 11 + 12):

b1: //// (ṣä)rnememṃ c<ai> wratstsan=me śwarār [p]ra(roṃ) //// (·)[m]· painememṃ no āś tä(ṅ)ts(i) ////
b2: //// [c]ańkene ⧫ 4 || tumeṃ cai n(a)n[o] p· ·r· //// (pi)[k]w(a)lasa ce$_u$ lakle wärpa – ////
b3: //// n=me ṣañ painetsentsa troppontär //// (ṅ)k(a)skentär tā$_u$ sälpa – ////
b4: //// [t](ā)paṃ nraine tetemoṣ [o]nolmi p(·)a //// empelona läklenta ////
b5: //// – r watesa cewak tāpaṃ [nrai](ne) //// tkastär=me māka pi(kwala) ////
b6: //// [on]o[lm](e)ṃts läkle(nta) //// [o]nol[m]i ////
b7: //// – c(ai)ym wn[o]lmi lä(k)[l](enta) ////
b8: //// ·(·)ai we – [c](e)[ṃ]ts yā[m](·)· ////

a1: //// – [s]u pu[rā]ṇe ara[hā](nte) ////
a2: //// (o)nol[m]entsa lwāsa śā ////
a3: //// – – ·[k]· (–) – tsäṅse //// – ⧫ l(·)· ////
a4: //// [m]·tra aly[ai]ko emallona [ni] //// [e]mall[o]na ik(enta) ////
a5: //// mā läktsauññai 3 k$_u$ce ceṃ ya – skeṃ ka·ntä //// [w](a)t prutkäsken=me o ////
a6: //// wnolmentsa cey po yaneṃ tāpaṃne //// (4) //// [s]· wat ṣaläskeṃ k$_u$se pū ////
a7: //// [i]ñc[u]wasa ⧫ kärweñä[n] tarś[k]aṃ – – //// [5] pälkoṣ waraṃśne raimain(e) ////
a8: //// – pälk[au]sai tne ṣaläskeṃ k$_u$se ⧫ cey [r]a //// [6] || [ś]ale ṣp makāl·(·)[ā] – ////

4. ACT XXVII: THT 1322.F

The fragment THT 1322.f belongs to the manuscript A 295–305 ('M-γ'). Despite its very small size, this fragment can be identified with certainty as part of act XXVII because of its parallel with MaitrHami XXVII leaf 3 recto, lines 1–5 (Geng, Klimkeit & Laut 1998: 141). The crucial word that supports the fact that the Tocharian and Uyghur sentences are parallels is the Sanskrit name *sudharmāśālā* (name of an assembly hall of the gods).[31]

[31] In Sanskrit the term is usually a feminine noun, but not in Tocharian A, where the underlying Sanskrit form must be *sudharmaśāla-*. In the following we therefore use this particular form.

A comparison with the Uyghur text shows that the currently accepted ratio of recto and verso of the Tocharian fragment is correct. Since the lower edge (recto) has been preserved, the line numbering below has been corrected correspondingly (a1–2 → a7–8; see plate 1, figures 3 + 4).

a7: //// • p(a)t nu ////
a8: //// (ṣtā)[ṅ]k sudhārm śāl •• ////
b1: //// yneśś oki wāwle(ṣuṣ) ////
b2: //// ñ(•) – ////

Commentary on the Tocharian text

Line a8. In Tocharian A the name *sudharmaśāla-* is spelled as two separate words (*sudhārm śāl*). The conjecture (*ṣtā*)[*ṅ*]*k* 'palace', proposed by Itkin (2019: 206) with (?), can now be considered reliable. The word order 'common noun – proper noun' indicates the presence of a dependent in G (*ñäktaśśi ṣtā*)[*ṅ*]*k sudhārm śāl* 'Sudharmaśāla, the palace of gods' vel sim.), cf. *daśārathes lānt se rām* (A 10 a4–5) 'Rāma, the son of the king Daśaratha', *bhādrāy noṣpeṃ priyasundari* (A 58 a5) 'Bhadrā's chambermaid Priyasundarī', etc. (Itkin 2018b: 168).

Line b1. On *yneśś oki* 'as if in reality' see below at the end of this section. The form N.Pl. m. *wāwle*(*ṣuṣ*) can be restored on the basis that the word *warpiśke* 'garden' is masculine, cf. *ñäkcinäs wa*[*rpi*]*śkesac* (A 345 b4 – 346 a1) 'to divine gardens'.

Translation

a7: ...or...
a8: ...the palace Sudharmaśāla...
b1: ...as if created before (one's) eyes...
b2: ...

We only quote the part of the Uyghur text that we consider to be the parallel of the Tocharian passage.

MaitrHami XXVII, leaf 3 (Geng, Klimkeit & Laut 1998: 67):
r1: ... **sudaram šal** keŋrült[i]
r2: nantak čitrak mišr(a)k marušak
r3: tört ulug yemišliklär : yeläyü
r4: **etmiš täg yaratmıš osuglug** boltı-
r5: lar :

'[The Host of Gods speaks as follows:] 'The **Sudharmaśāla** expanded. The four Great Orchards Nandaka, Citraka, Miśraka und Pāruṣyaka (?) appear to be (they are?) **as if created or as if fashioned** by magic''

Commentary on the Uyghur text

Line r1. read *keŋrül-*, which is the expected form (the *t* of the past tense ending is only partly preserved). *sudaram* is attested only twice in *Maitrisimit nom bitig*, once as *sudaram šal* in this line and once as *suduram atl(ı)g šal* in MaitrHami XIII, leaf 12 (?), line r13 (Geng, Klimkeit & Laut 1991: 283).

Line r2. read *mišr(a)k* from Toch. A *miśra*(*k*) (A 301 a8; < Skt. *miśraka-*), as already suggested in HWAU 478b. The edition reads *mošak*. We read *marušak* instead of *mahošak* in the edition. Onset *m-* is unexpected. Perhaps it is due to some kind assimilation with the foregoing *mišr(a)k*. Cf. Toch. A *pāru*[*ṣa*]*k* (A 301 a8, < Skt. *pāruṣaka* (according to Edgerton, *Grewia asiatica*, BHSD 343a), or perhaps rather *pāruṣyaka* 'n. of one of the groves of the trāyastriṃśa gods' (BHSD 343b).

Line r3. *yeläyü*: There is no obvious or generally accepted etymology for this word. Erdal (1991: 408) proposed to derive it from *yel* 'wind', *yel+läyü*.

Line r4. *etmiš täg* and *yaratmıš osuglug* each mean 'as if created' and seem to be alternative translations of the Tocharian *yneśś oki wāwle*(*ṣuṣ*).

As to the sequence *yneśś oki*, it occurs in Tocharian A twice more.

One of these attestations is uninformative due to its fragmentary context:

//// (*yne*)*śś oki śärs* //// (THT 2436 a3; the fragment is part of the manuscript A 144–211 (Itkin 2019: 38) which does not belong to MSN) 'as if with (his) own eyes (he) knew'.

On the contrary, the other example belongs to MSN as well and appears very important:

//// (*käṣyā*)[*p kā*]*swoneytu yneśś oki śaśmuräṣ* (YQ–3[I.8] a6) '...having placed before his eyes, as it were, the virtues of (the Buddha-god), the teacher' (Ji, Winter & Pinault 1998: 57).

The Uyghur parallel has a slightly different wording:

anta ötrü purnabaḍre tükäl bilgä t(ä)ŋri t(ä)ŋrisi burhanag sakınu yetinčsiz ***ädgüsin öp sakınıp*** ... (MaitrHami I, leaf 14, lines r26–28; Geng & Klimkeit 1988: 100) 'Pūrṇabhadra then **considered and contemplated** the perfectly wise god Buddha and his inconceivable **virtues**'.

The Tocharian phrase *yneśś oki śaśmuräṣ* in the absolutive corresponds to the double converb *öp sakınıp* in Uyghur.

One example, very close to that from the Yanqi manuscript, can also be found in Tocharian B:

//// [*s*]$\bar{a}_u$ *muktika mñcuṣka eṃṣke* [*t*]*o*[*t ta*]*rya naumiyenta yneś* [*r*]*am*[*t*] (*śe*)[*ś*]*ś*[*a*]*musa rä //// (PK NS 31+294 b2).*

The translation of G.-J. Pinault and H.A. Fellner (CEToM), '...this princess Muktikā in the meantime has somehow set up the three jewels in front of the eye...', does not seem entirely exact. We suggest translating the passage in question in the same way as was done for Tocharian A: '... this princess Muktikā in the meantime has set up the three jewels before her eyes, as it were...'.

Taking into account the Uyghur parallel to THT 1322.f b1, a conjecture *rä*(*ddhiṣṣai maiyyasa*) 'with magic power' vel sim. to continue the line PK NS 31+294 b2 seems plausible. This is reminiscent of *yeläyü* 'unreal, illusory, deceptive, magical' (cf. line r3 above). It is possible that the text of the fragment THT 1322.f contained a similar clarification.

5. CONCLUSION

This paper contributes to the long-term work on studying and restoring the original Tocharian version of the Buddhist drama *Maitreyasamiti-Nāṭaka*. It identifies the Tocharian fragments THT 1441.c, THT 1409.i and THT 1322.f as belonging to the final acts of the drama (acts 23, 25 and 27 respectively) which deal with the sufferings of sinners in the Buddhist hells. Based on the Uyghur parallels, new interpretations for some Tocharian A expressions, lexemes and forms are proposed.

CONVENTIONS

A subscript numeral 2 in the translation of Uyghur examples indicates a so-called hendiadys or binomial, a combination of two (near-)synonymous nouns.

The use of the parentheses follows the respective traditions in Tocharian and Uyghur studies. This means that in Tocharian transliterations the parentheses ( ) indicate restored akṣaras in lost text parts and the brackets [ ] contain damaged akṣaras; the sign '–' is used for unreadable akṣaras and '·' for unreadable part of an akṣara; '////' marks a line break. '≍' indicates a metrical sandhi, '=' marks the boundary between an enclitic and his host.

In Uyghur the parentheses ( ) are used to indicate the addition of non-written vowels and brackets [ ] for restored text. Angle brackets < > are used to supplement characters and interpunction which are not written in the manuscript.

ABBREVIATIONS

1, 3	= persona prima, tertia
A.	= activum
Acc.	= accusativus
Adj.	= adiectivum
BHSD	= Edgerton 1953
CEToM	= *A Comprehensive Edition of Tocharian Manuscripts* (URL: https://cetom.univie.ac.at/).
f.	= femininum
G.	= genitivus
Ipf	= imperfectum
K.	= causativum
m.	= masculinum
M.	= medium
MaitrHami	= Hami manuscript of the *Maitrisimit nom bitig* (retrieved near Tömürti; identified chapters cited in Roman numbers followed by the numbers of the leaves; a large part of chapters XXI-XXVII quoted after the edition in Geng, Klimkeit & Laut 1998)
MaitrSengim	= Sengim manuscript of the *Maitrisimit nom bitig* (a large part edited in Tekin 1980; identified chapters cited in Roman numbers followed by the numbers of the leaves; plate numbers after the facsimile edition by von Gabain 1957 and 1961)

MSN = Maitreyasamiti-Nāṭaka
N. = nominativus
N.-Acc. = nominativus-accusativus
Opt = optativus
Pl. = pluralis
pl. = plate
Pr. = praesens
Pt. = praeteritum
r = recto
Sg. = singularis
Siegling PK = Personal and annotated copy of Sieg & Siegling 1921 by Wilhelm Siegling. Scanned by Douglas Q. Adams with the technical assistance of Michael Tarabulski and Kevin Dobbins (URL: http://www.univie.ac.at/tocharian/?Siegling, pers. copy).
v = verso

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PLATE 1

Figures 1 + 2: THT 1441.c a + b

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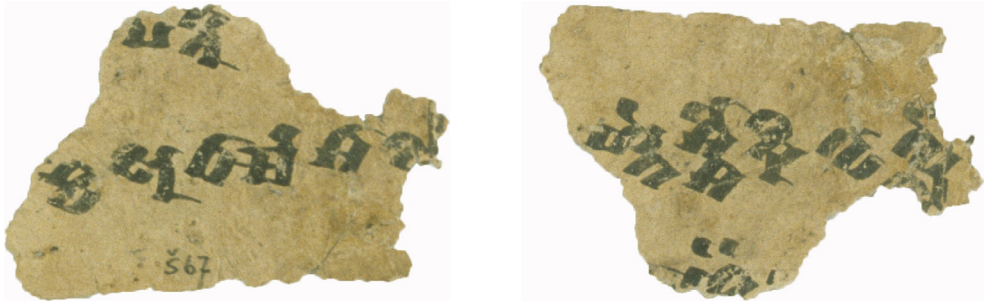

Figures 3 + 4: THT 1322.f a + b

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PLATE 2

Figures 5 + 6: THT 917 (= A 284) + THT 1409.i a [the size of the lacuna is unknown]

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Figures 7 + 8: THT 917 (= A 284) + THT 1409.i b [the size of the lacuna is unknown]

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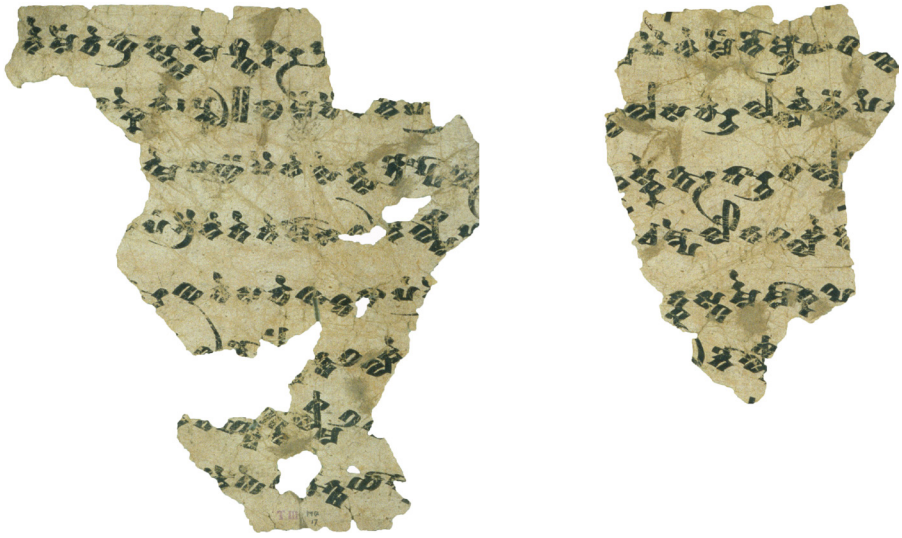
PLATE 3



Figures 9 + 10: THT 1622.b+c b [the size of the lacuna between the two fragments is unknown]

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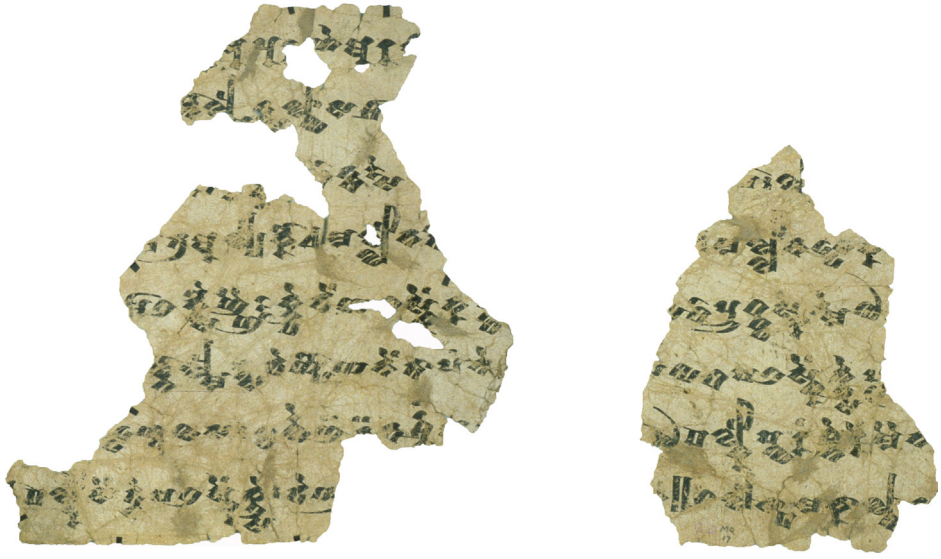

Figures 11 + 12: THT 1622.b+c a [the size of the lacuna between the two fragments is unknown]

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